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# Olive Trees



WHAT  
ARE THESE TWO  
OLIVE TREES ETC.  
ZECH. 4:11-14.

R.M. SOMMERVILLE  
EDITOR & PROPRIETOR  
NEW YORK.

I WILL  
GIVE POWER UNTO MY  
TWO WITNESSES ---  
THESE ARE THE TWO  
OLIVE TREES ETC  
REV. 11:3,4.

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No. April, 1900. 4.

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# OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

APRIL, 1900.

4.

## QUESTIONS OF THE HOUR.

### CHRISTIAN PRINCIPLES OF FUNDAMENTAL LAW.\*

*Dr. R. C. Wylie, Wilkinsburg, Pa.*

*(Concluded from page 68.)*

Another set of documents that throw light on this matter is composed of State constitutions and laws based upon them. Nearly all these constitutions, now forty-five in number, contain acknowledgments of the Supreme Being. In every State there are laws on moral questions, such as the Sabbath, marriage and divorce, and the saloon. In a very inadequate measure these principles are here embodied.

This investigation shows that it is and always has been believed among us that civil government sustains relations to Almighty God, to the Lord Jesus Christ and to the revealed Will of God.

We will next inquire of the standard authors on Political Science concerning the Christian principles of fundamental national law. As is to be expected, these authors state these principles with more definiteness and greater precision and scientific accuracy than the documents from which we have already quoted. They declare the nation to be, not a social compact, formed by the voluntary consent of individuals, but a creature of God founded in the very nature of man. Furthermore they declare the nation to be a

moral person, having a moral character, capable and free to do right and wrong. Chancellor Kent, Bouvier, Francis Lieber, Theodore Woolsey, and Elisha Mulford are some of the authors that may be consulted on these topics.

Mulford, in his book entitled "The Nation," maintains that the nation is a moral person, deriving its existence and authority from God, and has for its end the fulfillment of the divine end in history. He maintains that the Bible "has been and is the book of the life of nations," and that "the Christ is the King from whose authority no nation is excluded." Phillimore in his work on International Law declares that States are moral persons, "governed partly by divine and partly by positive law," and that "the primary source of international jurisprudence is Divine Law."

Chancellor Kent says: "States are bodies politic, are to be considered as moral persons, having a public will, capable and free to do right and wrong, inasmuch as they are collections of individuals, each of whom carries with him into the service of the community the same binding law of morality and religion which ought to control his conduct in private life."

Mr. Cornelison (in his work on Religion and Civil Government, pp. 203-242), in presenting an objection to the Christian Amendment of the National Constitution, antagonizes the moral personality theory

\*Spoken at the National Reform Convention in New York, December, 1899.

of the State. He calls it the mystical theory, and either purposely ignores or is ignorant of the fact that it is held by nearly all writers of any repute, and is the only theory that will account for the existence, the moral responsibility, and the extensive authority of the State.

The standard authors on political science therefore give expression to the very same principles as we found imbedded in the constitutional history of our country.

We are now to examine the Bible, and if it teaches the same truths we will have a three-fold cord, binding us to a constitutional recognition of them, which cannot be broken.

The Bible teaches that nations owe their existence to God. "I will make of thee a great nation." Gen. 12:2. "I will make nations of thee." Gen. 17:6. "To make thee high above all nations which He hath made." Deut. 26:19. "God . . . hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." Acts 17:24-26. These are only a few of the texts that might be quoted.

The moral character and accountability of nations is proved by such passages as Deuteronomy 6:1-3, and Jeremiah 18:7-10, where it is clearly taught that nations are established and prospered for their righteousness and destroyed for their sins. The authority of civil government comes from God. Rom. 13:1, 2. Jesus Christ is declared to be Ruler of Nations. "He is Lord of all." Acts 10:36. "King of kings and Lord of all lords." I. Tim. 6:14-16. The kingdoms of this world are given to Him and are commanded to obey Him. Psalm 2:8-12. The time is coming when nations will acknowledge His authority. "All nations shall serve Him." Psalm 72:

11. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." Rev. 11:15.

Equally explicit is the Word of God as to the nation's duty to obey the Divine law. The civil ruler in Israel was required to keep a copy of this law always at hand to guide him in his civil duties. Deut. 17:18-20. The great sin of nations is breaking asunder the bands of God and of Christ, and casting away the cords of divine statutes wherewith they have been bound. Psalm 2:1-3. Thus it is seen that the authoritative voice of Scripture proclaims the same principles found in our constitutional history and taught by writers on political science, only in clearer tones and in terms more distinct.

Attention should be given in this connection to the fact that Christian people generally hold definite principles of a Christian character with reference to civil government. They hold with scarcely an exception that civil government is an institution ordained by God, for the good of men and for His glory, that its authority is derived from Him alone. There is remarkable unanimity among them in holding to the truth that Jesus Christ is King of Nations and His will supreme law in the political sphere. In thousands of Christian pulpits these principles are proclaimed. In Christian conventions these are the truths that lift great audiences to the highest pitch of enthusiasm. Multitudes of such assemblies in their praise service express these thoughts in the words of Parrouet:

"Let every kindred, every tribe  
On this terrestrial ball  
To Him all majesty ascribe,  
And crown Him Lord of all."

Other multitudes express these thoughts in the yet grander words of the inspired Psalmist:

“Yea, all the mighty kings on earth  
 Before Him down shall fall,  
 And all the nations of the earth  
 Do service to Him shall.”

In our unwritten constitution, therefore, these principles lie imbedded.

An examination of our written constitution shows it to be sadly out of tune with all those public documents, political writings and inspired Scriptures from which we have quoted. There are no good reasons why this should be so. There are many reasons why the national constitution should contain the fullest and most explicit of religious acknowledgments.

Some who take but a superficial view of the matter may think that because we have a few hundred such acknowledgments Christian people should be satisfied. But a little deep thinking should lead to the conviction that the one acknowledgment needed more than all others is the one that is lacking, and that the ones we have, instead of being reasons for making no others, are reasons for making a supreme acknowledgment in the national constitution. It is well that the Christian principles of civil government are more or less adequately expressed in old colonial charters, compacts and laws; in the decisions of courts both State and National; in State constitutions; in the inaugural addresses, messages and proclamations of the Presidents; in resolutions adopted by Congress. But none of these, nor all of them combined, furnish the acknowledgment we need. Colonial charters, compacts and laws no longer have a legal value. They only indicate the path along which our country has traveled. Decisions of courts on such a matter are merely expressions of the courts' opinions, and are not regarded as having the authority of law. State constitutions have legal force only in the States that have

adopted them. Presidential acknowledgments are but the official declarations of the men who make them. Congressional resolutions are not laws. None of these is national, and all of them combined are not national in the highest sense of the word. We are glad they exist; we are glad that colonies, States, courts, Congress and Presidents have availed themselves of their rights and have responded to the call of the God of nations to declare the relation of the nation to God, to Christ and to His law. But we claim for the whole American people as a body the same right, and maintain that they should respond to the same call. Congress and courts and Presidents cannot acknowledge the nation's religious obligations too frequently. These acknowledgments are all official, and are made in addition to any private acknowledgments the individuals filling such official positions may make. But we claim that the nation should make its own religious acknowledgment in addition to the private acknowledgments the individuals composing it may make. We deny that Congress, courts and Presidents can officially make a suitable acknowledgment for the nation. They can only make acknowledgments for themselves. The nation should make one for itself. The national constitution is the one document in which the nation directly speaks. In this document the nation should declare its relation to God, to Christ and to His will in the clearest and most unambiguous manner. The following reasons, stated without elaborate discussion, establish this claim:

1. These Christian principles are both fundamental and political. When we reach the truths that God is the author of national life and governmental authority, that Jesus Christ is the Ruler of Nations, and that the divine will is supreme law in the sphere of national life, we know that

we have reached the deepest foundation of civil government. The constitution is the place for such truths.

2. Such a recognition is in line with our national history, and would harmonize the constitution with all the State papers and other documents already quoted.

3. It would harmonize the written constitution with the unwritten.

4. The constitution is the proper place for the nation to declare its allegiance to God.

5. It would have an educational value, since by keeping to the front the nation's relation to God, the secular drift could be counteracted.

6. It would take a dangerous weapon out of the hands of secularists.

—A spiritually prepared preacher without a like-minded congregation is like yoking the ox and the ass together. Instead of great things for the glory of God and an abundance of blessings from the word of life the assembly goes its way and straightway forgets what manner of men and women they are. The preacher is

—Dr. Breckenridge, a well known American clergyman, and his two brothers, also of the same profession, one day paid a visit to their mother.

“Do you not think, mother,” said he, “that you ruled us with too rigid a rod in

7. It would furnish a much needed constitutional basis for laws on moral issues arising in the sphere of national life.

8. It would furnish a basis for judicial decisions in support of Christian morality.

9. It would furnish a constitutional guarantee for Christian usages in the political sphere.

10. It would furnish a warrant for the exclusion of disreputable men from Congress and other official positions.

11. It would prove a safeguard against union of Church and State.

12. It would honor God by recognizing Him as the God of the nation: “Blessed is the nation whose God is the Lord.”

thrown back upon himself and requires a double portion of the Spirit to save him from despair. The unbelieving go on in their sins, and the gospel goes forth into a community where sin abounds shorn of its power as an immediate remedy for the regeneration of human society.—*Reformed Church Messenger*.

our boyhood? It would have been better, I think, had you used gentler methods.”

The old lady straightened up and said, “Well, William, when you have raised up three as good preachers as I have, then you can talk!”—*Ram's Horn*.

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*Walter S. Miller,*

*Treas.*

## NEWS OF THE CHURCHES.

### ABROAD.

SUADIA, SYRIA.—A letter from Miss Meta Cunningham, written Feb. 5, contains many interesting items:

Both schools are well attended, as also all the Sabbath services. Yesterday there were a good many strangers present, both morning and afternoon, and there were a hundred at Sabbath School. The weather is mild and the general health of the community is much better than it was some time ago. With the exception of one of our members who is very seriously ill we are all in good health.

Last week in company with the Bible woman, I was visiting one of our neighbors, whose daughter was ill, and while there a neighbor came in and began to recount her troubles with her daughter-in-law. There were a number of young people present and her conversation was dreadful. I immediately left and she came outside to see what was the cause of my sudden departure. I said to her, "I am ashamed to listen to such talk." "Oh," she said, "those children know all about it; I have not said anything but what is true." I remarked to the Bible woman that it was hard to live in Sodom, but how dreadful to live in it and not know or feel that it is Sodom. The villainess of heathendom is appalling; it is beyond belief.

I was calling in another house where the woman is a constant attendant at the mothers' meeting. It was a time of great trial and anxiety, and I was surprised to see how quietly she bore up. I said to her afterwards, "I was greatly pleased last night to see that you did not curse and swear as is the custom here." Her reply was: "Do you think I have learned nothing at the meetings," and so I was re-

buked. How very insignificant these details seem and hardly worth repeating, but all making for the advancement of the kingdom. The wonderful kindness of our Heavenly Father in giving us little tokens of encouragement by the way like a drink of water to a thirsty soul, that being refreshed we may go on our way rejoicing.

MERSINA, ASIA MINOR.—Dr. S. A. S. Metheny writes under date of Feb. 6 as follows: Clinics have been held regularly three days in the week in Mersina, Mondays, Wednesdays and Fridays. Tuesday is clinic day in Tarsus. The following is a brief account of the work done between Oct. 23, 1899, and Jan. 1, 1900:

Number of clinics held in Mersine...	29
Number of cases treated in clinics...	1,413
Average attendance per clinic.....	48
Highest number treated in any one clinic .....	80
Lowest number .....	23
Number of clinics held in Tarsus...	10
Number of cases treated in clinics..	290
Average attendance per clinic.....	29

#### GENERAL:

Patients treated in clinics, Mersine..	1,413
"    "    "    "    Tarsus ..	290
"    "    "    Pharmacy .....	119
"    "    "    their homes .....	718

---

Total number of patients treated..	2,540
General average per day, for the 69 days' calls .....	10
General average per day, for the 69 days' patients.....	36
Number of operations performed...	23

Piasters.

Total amount of cash received, \$1.00  
=28 piasters .....

4,244  
Devotional exercises were held before every clinic, and I tried to keep a record of the attendance on worship, but had to

give it up as I found that it could not be done with accuracy. The work is very encouraging in every respect. Holding one clinic a week in Tarsus is hardly sufficient to get good results. Two clinics a week, at least, should be held. How that is to be done without injury to the work in Mersina, I can hardly tell. In Mersina, on the days no clinic is held, there is so much work to be done making professional calls, treating and dressing cases, it is hard to see how the medical work in Tarsus can be carried on as long as there is only one physician in the field. Fortunately, Dr. S. Badeer is visiting us this winter, before going to Egypt in the spring. He has given me much valuable aid in the hospital and clinics, looking after my patients when I am absent in Tarsus. Without his assistance it would have been very difficult, if not impossible, for me to have performed some of the operations.

Last Saturday I went to Adana and stayed over Sabbath. I had with me Machiel Luttoof, one of our teachers. Sabbath day we held two prayer meetings among the Mardinlies, in a little room 10 by 15 feet. In this small space we had an audience averaging 40, while at the foot of the stairs there were many more. The room was packed, and every little while some would go down stairs to make room for others who had not yet been in. I like to think that in God's house there will be room for all our poor Mardinly friends; no one will have to stand at the foot of the stairs. They seemed to me to be an earnest people, so anxious to have some one come and work among them. They are as sheep without a shepherd. We must do something for them! I hear such good reports of the work of our Bible reader among the Fellaheen in a village about an hour out of Adana; I should have liked very much to have gone there,

but had to return to Mersina Monday morning. However, I left Mr. Luttoof to go and visit them. We have a promising young man here in Mersina who joined the Church last Communion. He is a graduate of the Mardin College. It is a great pity that we have not money enough to give him employment among his countrymen in Adana. The doors seem to be wide open, and we came to the kingdom for such a time as this, and yet our hands are tied! I suppose the Church at home thinks that we do nothing but ask for money, money, money! I only wish they could see the need as we see it. The missionaries would then have to write: "The people bring much more than enough for the service of the work, which the Lord commanded to make." And the Board would then have to restrain the people. What is the matter?

About the same date, Rev. R. J. Dodds wrote:

At our recent Communion here I had the pleasure of baptizing a young man converted from Roman Catholicism, and a woman from the Fellaheen.

Last Tuesday night we held a cottage prayer meeting near one of the Greek churches. The attendance was very large, and many appeared to be deeply impressed. We are to have another meeting next week in the same house.

I spent last Sabbath in Tarsus. The Greek Catholics and the Greek Orthodox have both opened schools there, and removed their children from ours. Some of the parents pled with the priests to let their children remain in our school, as they said they loved the teacher, and were making good progress. Of course, their request was not granted. We still have twenty-five pupils, which, I think, is enough for one teacher. One of the boys who was taken out had learned the catechism, and had read the New Testament



and the Old to some place in the prophecy of Isaiah. I comfort myself with the thought that all who were removed had learned the truths essential to salvation, at least. And many of them have learned what will leave them without excuse if they do not lead exemplary Christian lives henceforth. I also cherish a hope that they will sow some seeds of divine truth in the other schools to which they are gone. Nevertheless, after all the comfort there is considerable disappointment in their removal from us after so much labor has been expended upon them. Simaan, the teacher, becomes quite disheartened. I try to cheer him by showing him the pleasanter features of the case.

I preached twice on Sabbath and visited a number of Maronites and others in their homes, collecting the families to hear the gospel. Everywhere I was very kindly received, and found an attentive and apparently interested audience.

In a number of places I explained the prophecies of Daniel and Revelation about Mohammedanism and the papacy. As it was all new to them they were much interested.

I found new evidence that all our assistants in Tarsus have been very faithful; and I pray that God may continue His grace to them, and increase their faithfulness and zeal more and more. There were no lack of disappointments and discouragements in the Tarsus work; several of the members have grown very worldly; there seemed to be a number of cases requiring and demanding discipline. I found no trouble, however, which I did not fully believe the Great Head of the Church has power to rectify. I believe He has also appointed the means for their correction, and will bless their use. The faults and indolence and indifference of some brought out more clearly the devotion of others. I do not think the

Lord is going to leave Himself without witnesses in Tarsus.

I think one of the divine purposes in permitting some of His people to fall into sins requiring church discipline is to bring out, and show forth the more clearly, the purity of the Church, impressing on men that the laws of Christ's House do not admit of, or tolerate, what the world regards with indifference.

While I was in Tarsus Dr. Metheny was in Adana, and while I have had no opportunity of hearing details of his experiences and observations there, I observed that he came home very much pleased with what he had seen. Machail Luttoof was with him. In fact, he was there for several days. Last night in prayer meeting, and Tuesday night in the cottage prayer meeting, he spoke in glowing terms of the work and the prospects. So you see, if we have trials we have also encouragements and causes of thanksgiving.

I forgot to mention that on Monday I made an address, by invitation, to the Faculty and students of St. Paul's Institute, Tarsus.

A member of the Mersina congregation, who is a carpenter, and a very honest man, was discharged a year ago, or more, from his position as carpenter of the Mersina R. R. shop. The cause of his discharge it appears was a number of false charges preferred against him by a fellow workman. The real cause of the trouble, so far as we can learn, was his religion. He could not be tolerated because he was a Protestant. Being discharged he and his family found themselves in very poor circumstances; but they were patient and uncomplaining under the trial. Now, in the providence of God, the man who caused him the trouble and distress has been found out to be dishonest and was consequently discharged; and our brother, Dimian, has been taken back again.

I think it was a year ago or more that we reported the attendance of a Turkish soldier, an *onbasha*, in uniform, upon a great many of our services, religious meetings, especially cottage prayer meetings. His regiment was ordered to Yemen. In a conversation with him, as he was expecting to leave in a few days, I reminded him of the truths he had learned from us; and said to him: "In Yemen you will have a splendid opportunity of telling others of salvation through Christ." There was a delay in sending his regiment away; but, in the meantime, I was away somewhere on mission duty; a month or more after I had spoken to this *onbasha* of his duty to wounded and dying men, he met one of our brethren in the church here, and bade him good-bye, saying that he was to leave that day for Arabia. He told what I had said to him; and that he was fully determined to act on my suggestion.

He has just returned after an absence of a year, perhaps longer. He was allowed to return before his time on account of sickness. He came home more dead than alive. He had a great fright on the steamer, seeing them cast living soldiers into the sea to be rid of the trouble of caring for them. He saw them cast three alive into the sea the last day of the journey between Mersina and Iskanderoon. They had brought the weights for him two or three days before. But he besought them to spare him, saying he would ask no attention from them whatever if they would only let him live. Well, he was carried from the steamer to his mother's house, and thrown down at the door more dead than alive. Dr. Metheny was sent for and attended him. As soon as he was able to speak he asked for the missionaries. When he saw me he reminded me of my advice to him before he left for Yemen, and assured me that he had acted upon it. He said he had spoken of Christ to many,

who heard him thankfully. He spoke of the great scarcity of water, and the consequent sufferings. A little cup of water cost half a mejeedy. He says that he received £80 booty in the war, and that he expended it all in buying water and giving it free to suffering and dying men. "And, oh, it was," said he, "what you had told me of the love of Christ to sinners that prompted me to do it." He has repeated this to a great many people.

He came home with only eight metal-iques in his pocket, about nine cents. He is now growing strong again, and you will be pleased to hear that he has resumed attendance at our prayer meetings. The first time he came he was scarcely able to walk, but he told his neighbors that he wanted to go to the mission service to thank God for what He had done for him.

There has been a great fuss here recently between the Government and the foreign consuls over the abduction of a Christian girl by a prominent Turk. It happened in Mersina. The outcome is still unknown.

I called a day or two ago on Angelina, a member of our Church, whose husband is a Greek Orthodox. This is the man who beat his boy cruelly some months ago because he would not kiss a picture in the church. She said to me: "Last night I sat up reading to Hanna (her husband) from the Bible till 4 o'clock." It would be ten, perhaps, our time. She said he was very deeply interested in all she read him. He does not know how to read. When she closed the book he said: "I do not understand, Angelina, how it comes that you are so clever; you can read and learn, and pass your time profitably, but I know nothing. I seem to be quite in the dark like a blind man, but how nice that you can see, and use your eyes for us both."

There are a number of Spanish Jews here with whom I am accustomed to read Hebrew Saturday mornings. Last Saturday they undertook to convert me. We spent about an hour and a half in very interesting discussion, going over all the prophecies.

A letter from Mrs. McNaughton, dated Feb. 14, contains the following items:

The enrollment in the boys' school is now ninety, forty-five boarders and forty-five day pupils. There has been much sickness in the school, every one of the boarding pupils having been on the sick list, three of these surgical cases.

Teachers Hanna Boulad and Nejeib Jabboor are faithful, conscientious, wide-awake men, who do not limit their work to the school, but go out among the very poor people of the city, reading to them, talking and praying with them.

The half yearly examination was held last week, when two of the boys, a Greek Catholic and a Fella, recited the whole of the Shorter Catechism. Two interesting little boys, aged ten and twelve, are from one of the aristocratic families in Mersina. They could read when they entered the school this year, but knew nothing of God. They now know the Lord's Prayer, Brown's Catechism, some Psalms and chapters from the Bible, and ask their parents so many questions when they go home, that the latter have been obliged to seek some information for themselves on religious subjects.

CHINA.—Writing Jan. 19, Rev. A. I. Robb says: I will ask you to publish a statement in OLIVE TREES that our address is Canton, China. The reason is this: Canton is our nearest post office, and letters come from there by private arrangement. If people would write Tak Hing, VIA CANTON, it would be all right, but they do not, and we are losing

considerable mail. If letters and papers are addressed to Canton the proper persons there know what to do with them.

I am glad to report all in usual health again, and no one seemingly the worse for the rather busy time we had at the beginning of the year with smallpox and fever. The house work is moving nicely. The brick work is nearly up one story high, and the weather is fine for work. The Chinese New Year comes Jan. 29, and the men can hardly be induced to work for a week or ten days at that time, so there will likely be a little delay.

There is much more of a spirit of inquiry among the educated people now than has been shown before this time. The Bible woman is a very earnest worker, and has found entrance into a good many homes. In one place she found a girl sick with malaria, which I succeeded in curing, and as they had expended much money on native doctors to no effect, they are naturally very grateful. In this home the old grandmother has learned to pray, and says she prays to the true God twice a day—every morning and evening.

Two little doors in the foundation of the house have been a source of much comment and inquiry from the Chinese. They think it so queer that we should want to *stoop* so to get into the house! Their first story has always the ground for a floor and a raised floor is something that has not yet dawned on their minds. It will later.

I suppose you are in the midst of winter now. Tai Lik Shan (Great Strength Mountain), a few miles west of us, was crowned with snow a few days ago, the first snow I have seen in four years, but the weather is nice now. The trees are all green, and the mulberry trees are putting out new leaves. The workmen go about barefooted, and seem to feel no discomfort.

A letter from Rev. Elmer McBurney, written January 29, contains some items of interest :

I am glad to be able to report favorably of the work in the Mission. I have been kept pretty busy since returning in November, 1899. On my arrival work was immediately begun on the new house, which will be large enough to accommodate two families and one or two teachers. The brickwork is completed to the first floor and the woodwork is mostly framed for the entire building. If all goes well, the building will be under cover by March 1, but there will be considerable work to do in finishing the inside.

Thus far we have succeeded in avoiding all un-Christian altercations with the workmen. If their work is unsatisfactory we try to teach them, and if they are not teachable we pay them their wages and dismiss them. It is only when placed under the necessity of dismissing one that we realize how strong an attachment may be formed even for one whose general appearance or decorum is not prepossessing.

Our meetings for worship each evening are very interesting. Although we do not compel the men to attend, we have a few each evening, when a portion of Scripture is read and commented on, and an opportunity given for asking questions. The service is closed with prayer. There are three native Christians with us who take part in the exercises and all who can read characters usually join in the reading. One old man whom the Lord sent to us, Muck Lie, by name, who never heard the gospel until he came to us is very faithful in his attendance at worship, and takes an active part in the enquiry meeting.

NEW GUINEA.—It is less than thirty years ago since the first English missionaries landed on the shores of New Guinea.

A few years before that time missionary

work had been begun in the north of the island by a Dutch Society, and even earlier a German Society had established some stations. But these first efforts had met with very little success, and it was left for the London Missionary Society to have the honor of making the first serious attack on the forces of heathenism and cannibalism in New Guinea.

It was in the year 1870 that the Directors of the London Missionary Society decided to add New Guinea to their field of labor. The missionary whom they selected for the important task of beginning the work in that island was the Rev. S. MacFarlane, who still serves the Society frequently at home, though he retired from active service in 1887. Mr. MacFarlane was at that time stationed on the little island of Lifu, in the Loyalty Group, and was their nearest missionary to New Guinea, though even he was more than a thousand miles away.

From the very first the Directors hoped to be able to evangelize New Guinea by means of native Christians from other islands in the South Seas, and their hopes have been abundantly fulfilled during all these thirty years.

When Mr. MacFarlane asked his students at Lifu whether any of them would volunteer for this dangerous new work, every one of them sprang forward and asked to be sent. And from that day to this there has been no lack of volunteers for New Guinea.

From Samoa and Mangaia and other islands Christian men and women have gone forth year by year to take their part in winning this great island for Christ. Many of them have laid down their lives for the sake of the Gospel, and in the roll-call of the Church's martyrs these South Sea preachers and teachers must be given a high place.

The successes of the last thirty years in

New Guinea have been great. Mr. Chalmers says that he knows of no mission anywhere that can compare with it for results. But the successes of the next thirty years will be greater still, by God's blessing, and New Guinea shall be added to the long list of Christian islands in the South Seas.—*News from afar.*

Fiji.—The wonderful transformations that have taken place in the Fiji group are indicated somewhat by the fact that in July last a party of twenty-eight native Fijians went as missionaries to New Guinea and New Britain. When on their way, their vessel touched at Australia, and the bearing and utterances of these Christian heralds produced a great impression upon the Australians. One of these Fijian missionaries named James said: "I am greatly glad to be here with you all, and I am thankful to go in this work. I came thus far in the strength of Jesus Christ. As he came into this world to suffer, so he will make us strong to suffer, if necessary. I came with this message: Whatever God calls upon me to do, He will help me to do it, and so I fear not."

Another of the men at this farewell meeting said: "I stand forth before you a young man to say a few words to you, my elders. While in Fiji, I heard words from New Guinea, calling for help, and I said: 'Let me give it.' I was told that they might kill and eat us there, but I was not afraid to meet that. It is gladness to me to take the gospel of Christ to those in darkness. It is all right with me. If God allows them to eat me, it is well."

THIBET.—Writing at Ta-chien-luh, on the borders of China, Mr. Cecil Turner says:

"In this place we are not without encouragement, though difficulties are many. At our open air meetings and in the preaching shop there is often marked interest and attention manifested, both by

Chinese and Tibetans. This afternoon I was at the deathbed of a lama, the third senior in a monastery near the town, whom I had been attending, medically, for two months; the end came very suddenly, and I was hardly prepared for it. Poor fellow! I trust he is with Jesus, and am thankful that opportunity was given on several occasions to tell him of what Jesus had done for him. His mother came a little way back with me to-day and volunteered to tell me that the lama refused to call his fellow-lamas to pray for him, saying that it was of no use, but that Jesus in Heaven was about to receive him. May it be so, and may many other lamas find their way to the sinner's friend!

"There are not wanting signs that the long-closed land is about to open. The Lord help us each to be ready."

AFRICA.—In a letter to the *Church's Missionary Intelligencer*, Rev. A. B. Fisher gives some cheering incidents in regard to the outlook in Uganda:

"I am all alone in this great country of Bunyoro, and having times of great blessing. The Bishop baptized the young king Usufu (Josiah) and his sister before he returned, together with three others, June 11, 1899; I have since baptized five, making in all ten converts since we commenced work in February last. I have preached to hundreds for the first time, sold seven hundred reading-sheets, and forty-three have learned to read a New Testament. We have at this moment three churches, and by the time this reaches you there will be six throughout the country. The king is about twelve years old; he has built me a house, one side of which is much tilted, so that the rain must fall inside. A few nights ago I tried to save my things by constructing a raft.

"Human sacrifice is now a thing of the past, although three months ago common.

Close to our church at Kawola may still be seen the holes into which the victims were thrown. At Kabarega's old capital, burning (that the smoke from the human flesh may propitiate the devil) and extracting the teeth in the lower jaw, are very common; but little King Josiah and the Christian converts have joined me against these and all other horrible customs. A few days ago I caught a woman who had just fired an arrow with a blunt iron shaft at her little girl's forehead, that she might bleed her and drive out the devil. I am now treating the little creature for skull fracture. How hard the devil comes down on these little mites! But their cry has gone up.

"The young king has spent all his taxes on buying New Testaments for his people, who have learned to read very quickly. I feel, on putting one of these silent missionaries into their hands, that God is going to speak directly to their dark souls. A young prince last Sabbath publicly burned his gods and charms opposite the church, and five others have followed his noble example. In December, 1895, when I visited Kawola, itinerating, I told a young fellow, called Fataki ("guncap," on account of his fire and energy), about Jesus, and gave him a reading-sheet. God spoke to that boy's soul. I never saw him again until I met him here recently. He is now my right hand. With his burnt face and toothless lower jaw, he stands out before his dark countrymen, and lets them have the gospel straight from the heart, while tears come down my face with joy."

BRITISH COLUMBIA.—At a recent missionary gathering, Rev. R. W. Ridley, D. D., said there were about 12,000 Indians in his diocese and about an equal number of white men; nine languages were spoken, and when he went out there first not one of them had been reduced to writing. It was a great task to undertake.

Five of the languages had now been reduced to writing, and there were three printing presses at work among the Indians, who printed and bound their own books in English and in the vernacular. The fathers of these Indians were savages, so that great progress had been made during the last twenty years. Manufacturers at home ought to be great contributors to missions, which were the means of opening up various countries to commercial enterprise.—*Exchange.*

#### AT HOME.

NEWBURGH, N. Y.—A congregational supper, under the auspices of the L. M. S. of the First Reformed Church, J. W. F. Carlisle, pastor, was given on the evening of Feb. 2. The large S. S. room was filled with tables, at which the congregation sat down as a family. A very excellent repast was served by the ladies and assistants. After this a pleasing programme, consisting of music, readings and recitations, was given by members of the Christian Endeavor, followed by well chosen remarks by our pastor, given in his usual happy manner. This reunion has been arranged by the ladies for the past three years, and has been appreciated and enjoyed by old and young. Our social intercourse has been awakened and strengthened each year in a marked degree, and the spirit of our Master, whose we are and whom we serve, has pervaded each reunion.

Secretary of the Society.

OLATHE, KAN.—The L. M. Society of Olathe congregation has sent us the following reports for 1899:

#### REPORT OF SECRETARY.

We have come together to-day to begin the work for a new year and perhaps it would be well for us to look back over the last year, and see what has been accomplished. We have held twelve regular meetings and an average attendance of 14.

The angel of death has entered our circle oftener this year than it has for many years in the past; three of our number having been called to lay down their work here and enter the "home" above. Two of them were taken the first month of the year and the other in April. Although we miss these sisters here in our work and fellowship, yet we rejoice to know that they are happy in the presence of the Lamb.

Some of our other members have been called to part with loved ones during the year, but we know that they sorrow not as those who have no hope. It certainly becomes us each one to prepare to meet our God for we know not how soon our time may come.

We have sent a box of clothing to the Indian Mission and also a box of bed-furnishings to Rev. Stewart of the Syrian Mission, for their guestroom in Syria. Six of our members have been called to work in other fields, so we have lost nine during the year and have gained one, and so we now number 52. Our corresponding secretary has contributed greatly to the interest of the meetings by furnishing letters from the different mission fields of the Church and thereby showing us where our help was most needed.

Our treasury has been supplied mostly by fees and donations and the treasurer's report will show where we have endeavored to lend a helping hand.

MARGARET ATCHISON, Secretary.

REPORT OF TREASURER:

*Receipts.*

Cash on hand.....	\$ 21 95
Dues collected .....	58 15
Building fund .....	11 37
Donations .....	10 42
Memorial .....	100 00
Pledge money for Women's Mis- sionary .....	7 00
Other sources .....	20 45
Total .....	<u>\$229 34</u>

*Disbursements.*

Indian Mission .....	\$10 00
Foreign Mission .....	20 00
Foreign Mission debt .....	10 00
Cyprus Mission .....	50 00
Syrian Mission .....	50 00
Chinese Mission .....	20 00
Pastor's salary .....	25 00
Charity at home .....	2 65
Work of L. M. S.....	17 50
Support of Women's Missionary.	7 00
Postage and freight .....	3 04
Total .....	<u>\$215 19</u>
Balance on hand .....	14 15

MARY MOORE, Treasurer.

REPORT OF J. H. WYLIE MISSION BAND :

Total amount raised during the year .....	\$232 11
Disbursements .....	6 76
Amount in treasury.....	25 35

MAGGIE EDGAR,

Superintendent.

MRS. S. J. BELL,

Asst. Superintendent.

PHILADELPHIA, PA.—At the request of the committee of the Philadelphia Jewish Mission of the R. P. Church, OLIVE TREES publishes the following report:

Since your last meeting, the Jewish Mission in this city continued in its usual departments of Christian work. Not only did the mission meet with encouragement from the people amongst whom we labor, during the past four months, but the attendance in some of its branches was more uniform, and greater in numbers than in the past. Two paid teachers, besides Mrs. Greenberg and myself, assisted us in the night school, every Monday, Tuesday and Thursday evenings (8 to 9:30 P. M.).

Biblical instructions in the Jewish language are imparted to the pupils of the school.

Christian literature had been distributed to them once a week. The peculiar fea-

ture of the mission night school is, that it is not a mere secular and educational institution. Christ and His religion are being upheld plainly and purely. Consequently, while other Christian workers in this city amongst the Hebrews, gained a reputation of being "only instructors employed by the Christians to teach them English," the workers in the Hebrew Mission of the Covenanter Church, obtained the reputation amongst the Israelites of this city, that they uphold Christ as the Saviour and Redeemer of all mankind. Every person who enrolls his or her name in this night school, expects not only to be taught to read and write the English language, but also to receive religious instruction. Through the unceasing and indefatigable labor of Dr. Alexander Caldwell, many persons were the recipients of his generous and kind treatment in the mission dispensary. Hundreds of rooms, cellars, attics, restaurants, coffee houses, hotels, shops and many other places were visited by me with Christian literature in various languages, and honestly, we can assert that hundreds of times I enjoyed the privilege and opportunity in the above-stated localities to preach Jesus of Nazareth, the Messiah and Redeemer of all nations.

During the four months we distributed, in Yiddish: 100 New Testaments, 300 portions of Scripture, 800 evangelical papers, 200 tracts and hundreds of leaflets of the fifty-third chapter of Isaiah.

In English we distributed 24 Bibles, 36 New Testaments, 36 portions of Scripture, and 50 tracts.

In Hebrew, 100 portions of the New Testament, 30 New Testaments, and 60 tracts, as also many portions of the New Testament in Russian, German, Polish, Roumanian and Hungarian were donated to anxious and grateful readers.

The work amongst the children in the sewing school and Sabbath school was

blessed not only with a goodly attendance, but was altogether spiritual and Christian. Every child in the mission was and is instructed about the birth, life, death, resurrection, ascension and kingly office of their Messiah. The generous friends of the committee and the kind members of their respective congregations who made the sacrifice to be present at the mission anniversary, Jan. 25, 1900, can testify to the aforesaid facts. The mission of our church in this city can doubtless become a mighty herald for the truth, if the same efforts would be put forth by the church for the conversion of Israel, as she does for other nations. The wonderful change that is taking place in the Orthodox Jewish heart toward Christianity, is indescribable. Especially is this true of this country. In all ages and in all countries, England and Germany excepted, for many reasons, the Orthodox Hebrew despises most abominably the season of Christian festivals that are being observed by many Protestant churches and the Roman Catholic church as a whole. But specifically is this true of Christmas. Innumerable execrations are heaped upon Christ and Christmas. Gloominess and sadness fill the Orthodox Jewish Ghettoes instead of joy and gladness on Christmas Day. But how different it was in the densely populated and voluntary Ghetto of Philadelphia, the Saturday before Christmas, 1899! The Jewish stores were crowded with Jewish parents purchasing for their little ones Christmas presents. Even Christmas trees and wreaths were bought by orthodox Jews for their homes. What a wonderful change! The Synagogue and the rabbi no more dictate to their members, as they did in the past. The contrary is rather true.

The members of the Synagogue who support the rabbi violate the Jewish Sabbath in his very presence, and the rabbi



not only tacitly consents to such actions, but he is constrained, both directly and indirectly, to defend their Sabbath desecrations. These two specimens are but illustrations of many others of the decline and fall of Judaism (orthodox). For a German Jew, there is scarcely any sacrifice to exchange circumcision for baptism. Much less to rejoice with the Christian world on Christmas, or to honor the Christian instead of the Jewish Sabbath. But for an orthodox Hebrew even such insignificant concessions are unutterable sacrifices.

No one knows as much of the difficulties which the Orthodox Jew had to overcome, even to read the New Testament, or to think well of Jesus as did I, who was brought up in this manner.

It therefore seems that our Lord is knocking at the door of our beloved Zion, and entreating her to open the gates to His still beloved people. And if the workers are consecrated persons and the supporters of Jewish missions actually love the Hebrew race, we have many reasons to be assured that God will make the work amongst His people Israel a success. The time will speedily come when God will turn the captivity of His people, and when He will circumcise their hearts and have compassion upon them.

What a rejoicing time it will then be to those who brought their offerings in this direction. May God grant that we should rightly remember the words: "To the Jew first, and also to the Greek."

MOSES GREENBERG.

PITTSBURG, PA.—The Milligan Band of Eighth Street Church held a Martha Washington Social on the 22d of February, when over \$12 were raised for mission work.

Mr. A. W. Stevenson has started several mission study classes in our city and vicinity. China, so far, has been the subject

of study. Much interest in being awakened and more money than ever before has been raised by this method among our young people. Two of our young ladies have offered their services as missionaries, and we have agreed to pay \$100 a year to support two native teachers in China. We have held three socials during the winter, at which items of mission news and essays on missions were read, and our monthly offering brought into the treasury. We also have a missionary committee in our Young People's Society that looks after children in our own city. These things we have done by God's help and hope to be able to accomplish more in the future.

W. S. W.

SOMERSET, N. S.—It is with a sense of personal loss that we record the death of Mr. Holmes E. Morton, who was suddenly called away from earth Saturday, March 3, 1900, in the 70th year of his age. Mr. Morton had been for thirty years an elder in the Reformed Presbyterian congregation in West Cornwallis, and discharged the duties of that office with marked fidelity. He was a tried and trusted friend of the former pastor, the late Rev. William Sommerville, under whose ministry he was brought into the fellowship of the Church, and whose teachings were a potent factor in moulding his character. It was only after careful inquiry as to his personal relationship to Christ and a thorough examination of the testimony of the Church that he made a confession of his faith. Ever afterwards his aim was to do the truth; and he has left behind him the memory of a quiet life which impressed every one with a sense of his sincerity and told always in favor of purity and righteousness.

Mr. Morton will be missed at home, in the congregation, and in the community where he resided for so many years. Their loss is his eternal gain.

## MONOGRAPHS.

## ZAHLEH, SYRIA.

Zahleh, a town of more than sixteen thousand inhabitants, is beautifully situated on the eastern slope of Mt. Lebanon, thirty-five miles from Beirut. The people, of whom at least nine-tenths are nominally Christians, are said to be of more than average intelligence, and its central position on the French line of railway, between Beirut and Damascus, through trains meeting and passing there, give them many advantages.

Soon after their arrival in Syria, in 1856, Messrs. Dodds and Beattie, representatives of the Reformed Presbyterian Church, tried to obtain foothold in this town, but, owing to determined opposition on the part of the Greek Bishop, the attempt was unsuccessful, and they were forced to retire, thus in the providence of God escaping the terrible massacre of 1860, when it was captured and burned by the Druses.

At our request, Mrs. M. E. Metheny has been kind enough to prepare the following account of this incident in the early history of the Syrian Mission; and, as the facts have been gathered from her father's letters originally published in the old *Reformed Presbyterian*, the statement may be accepted as in every respect accurate and reliable:

"The first mention of Zahleh in connection with our mission, which I am able to find, occurs in a letter of my father's, dated Aug. 12, 1857, that is, about eight months after the arrival of our missionaries at Damascus. He says: 'We hope to be in our field of labor in about two months. After much deliberation we have concluded, or nearly concluded, on Zahleh, a town of about 10,000 inhabi-

tants, at the east foot of the Lebanon.' On Oct. 2, 1857, he writes from Bludan in the Lebanon, where they had been summering: 'You know how few eligible places were open to us when we came. Hums had for a time been vacated by the missionaries of the American Board, but they returned to it early in the summer. Among the places left were two—Hama and Zahleh—which we mentioned to you before. Of these we have finally chosen Zahleh. Of its population of 10,000, three-fourths are Greek Catholics, and the rest Greeks and Maronites, with the exception of five or six Moslem families. In the town there are thirteen churches: Nine Greek Catholic, two Greek and two Maronite. Besides these the Greek Catholics are building a cathedral. The Greek Catholic Bishop rules over three-fourths of the population as absolutely as the Pope in Rome.'

"When our missionaries first proposed to go and try to find houses to begin their work, there was some opposition by some of the missionaries in the Lebanon field, but after talking the matter over this was withdrawn, and our missionaries speak warmly of the kindness shown them on many occasions. Therefore, Mr. Dodds, Mr. Beattie, and Dr. Lansing went in October to secure houses, but the Bishop, having forbidden his people to rent them, they were obliged to leave without having accomplished their object and wait for another opportunity.

"Under date of Nov. 18, Mr. Dodds writes from Zahleh. He had succeeded in obtaining part of a house, the rest of which was occupied by the owners. Thus, only one of the missionaries could be in Zahleh, for the time being, and Mr. Dodds



says: "The only eligible alternative was for one of us to return to Damascus, where every facility can be had for prosecuting to the best advantage the study of the language. And as I had happened to be the one present in Zahleh, when the final arrangement for the house was made, it was judged best that I should come hither, while Mr. Beattie accepted the more self-denying alternative of a return to Damascus."

"Mr. Dodds had at that time been there almost a month, so that the attempt to begin work was just a little more than a year from the time that they sailed from Philadelphia.

"The new workers were immediately put under ban by the Bishop, who threatened with excommunication all his people who had anything to do with them. Mr. Dodds succeeded in getting as a teacher, a priest partially blind, who requested that the fact that he was thus employed should be kept from the Bishop.

"On Jan. 3, 1858, Mr. Dodds writes that they are in good health, prosecuting their studies, and, they hope, making some friends. Feb. 23, 1858, he writes that he had at last succeeded in renting a house for Mr. Beattie, and hopes that when the winter ends he may be able to come. He speaks of Zahleh as being shut in by snow, and no mails for some time. On Feb. 27, 1858, Mr. Beattie writes from Damascus, saying that for six weeks he has had no word from Zahleh, and is longing for the time when he and his fellow-laborer will be reunited. On April 6, 1858, Mr. Dodds writes that he has had no teacher for three months. At first his teacher made the excuse that he could not come through the snow on account of his blindness, but his absence continuing after the snow had all gone, Mr. Dodds suspected that the mandate of the Bishop was the true cause. In a letter of April 22, 1858,

Mr. Dodds writes that as Mr. Beattie's family could not get over the mountains on account of the state of the roads they had decided to visit the Holy Land in the meantime, sending on their goods to Zahleh. The arrival of the goods was the signal for an outbreak on the part of the Bishop. He called together the headmen of the town and tried to force them to expel the 'heretics.' They refused, and said that if he wanted it done he must do it himself. Three times he called them together, and finding them still obstinate, he told them if they did not obey him he would have the house in which the missionaries lived assaulted by a mob.

"On the following Saturday night, the host and hostess came to Mr. and Mrs. Dodds and told them that they feared that the house would be assaulted by a mob the next day. The Sabbath passed, however, without any demonstration. On Monday a priest came and told the missionaries that they had been there long enough, and must go away, for if they stayed the Bishop could not restrain the people from violence. He said he had come from both the headmen and the Bishop, but Mr. Dodds knew it was only the latter who had sent him. 'I asked him,' says Mr. Dodds, 'what I had done. Had I stolen anything? Had I defrauded any one? Had I committed any crime?' He replied that it was not on account of anything I had done; but lest being of a diverse religion from the rest of the town I might do something in future, that might occasion tumults which the Bishop would not be able to suppress. I represented to him that it was not the custom with either God or man to punish crimes till after they were committed; assured him that I had no intention of committing any disorders; reminded him that there were already three different sects in the town, and all of them living at peace with

one another; informed him that there were people of various religions living in Rome under the eye of the Sovereign Pontiff—the first time in my life, I believe, that I ever held up the Pope as an example to anybody—and suggested that if the Bishop would use his influence, as he doubtless would, he could easily restrain his people. It appeared that the secret of the Bishop's wrath was the finding in the hands of some of his people, copies of the Scripture, which they refused to give up.

“Finding that appeal to the missionary



MRS. MARY E. METHENY.

had no effect, the Bishop told the owners of the house that he would raise a mob and assault the house. Mr. Dodds, knowing that in the excited state of the town it would be impossible to remove his goods to the house rented for Mr. Beattie, decided to retire to Beirut for a time. But things quieting down, the people of the house invited them to stay, and the headman fearing the disgrace which would be brought upon their town by a violation of the laws of hospitality, urged them to delay their departure.

“Some little time after this, Mr. Dodds succeeded in renting a larger house, and was preparing to make it suitable for his purpose, and had sent for a teacher from Beirut, when again the storm raged.

“On May 10, a number of priests visited Mr. Dodds and told him that all the priests and headmen had just held a meeting and had decided that his presence could no longer be tolerated; they were sent by the council to carry back his answer. He told them that they were at liberty to take their own measures. They assured him that if he stayed the mob would come, their property would be destroyed, and their lives endangered. ‘Very well,’ was his reply, ‘let the mob come.’ They said that they would commence the work on the spot, and began to throw out Mr. Dodds’ books. When they had thrown out the greater part of his library, he told them that he would go away on the morrow. They then carried in the books again, and set some muleteers whom they had brought at packing up the rest of the goods.

“As the summer was coming on, Mr. Dodds took his family to B’hamdoon, a mountain village, and reported the case to the British Consul, who, in the absence of the U. S. Consul, obtained letters from the Pasha of the district ordering four of the chiefs to come and escort the missionaries back; but they did not comply, and the Pasha was too weak to compel them.

“While waiting to see if it would be practicable to go again to Zahleh, Mr. Dodds on Oct. 3, 1858, went on a trip of exploration to Latakia, continuing his journey as far as Antioch, and returning by Alexandretta. After waiting vainly until July 6, 1859, our missionaries gave up the hope of returning to Zahleh, and on July 22 wrote that they had decided to go to Latakia.

"On summing it all up, we see that Mr. Dodds was in Zahleh about seven months, and it was not until fourteen months later that the missionaries finally gave up the field.

"When Dr. Metheny many years later, after the Presbyterian Board had a flourishing word in Zahleh, visited the town, he was present at a prayer meeting, and Mr. Dale, the missionary in charge, introduced him as the co-laborer of Mr. Dodds, whom they had expelled from the town. In addressing the people, the Doctor told them how Mr. Dodds had prayed for them so long as he lived. When he had concluded, one of the native elders rose and said that he was glad of this opportunity to confess his sin, 'for,' said he with tears, 'this is one of the hands that threw the stones.'

"On reading over all the letters connected with the case, I am inclined to think that the brother made a mistake, for it is evident that the expulsion of Mr. Dodds was conducted without personal violence, and the threat of stoning the house was never executed. But I believe the following to be the true explanation of the matter. In May, 1859, while Mr. Beattie and Mr. Dodds were still waiting an opportunity to take up the work in Zahleh, Mr. Benton, a missionary of the American Board, determined to try what he could do in Zahleh. He therefore took a house, and moved in with all his goods, his family, and all that was necessary to carry on a school. He had been there only two days till the Bishop and the Jesuit missionaries sent the children of their schools to assault the house with stones; this they did with a right good will, and were soon joined by 'children of a larger growth' till there were about three or four thousand. They ended the matter by taking Mr. Benton up bodily, and carried him not only out of the town, but into a

neighboring village. Therefore, I think that the elder, having been engaged in the expulsion of Mr. Benton, and all American names sounding more or less alike to an Arab, especially when they have not heard them very frequently, when he heard that Dr. Metheny had been connected with a missionary who had been expelled at such a time from his town, very naturally supposed it to be the one whom he had helped to get rid of."

M. E. M.

In 1872 Zahleh was occupied by the Presbyterian Board; and though there had been most determined opposition to Protestant teachings in that field for many years, the report for 1873 contained the following sentence: "Now the harvest is ripening, as if much seed had been sown in secret places, while the winter lingered, and was now springing up beneath the latter rain and the warm sunshine of early summer." In 1874 a little congregation of eleven communicants was formed there, which, in 1877, had grown to a membership of sixty, and a church edifice was provided for them in the very center of the town and formally dedicated to the service of God. At that time there were, in addition to the central congregation, eight out-stations that were visited regularly, and, in 1878, it was reported that through the prudence of Rev. Gerald F. Dale, the missionary then in charge, who had "made friends with people of all classes," the bitter prejudice that formerly existed was fast passing away. The result was most encouraging progress during the decade that closed with 1887, a year distinguished as "unprecedented for widespread interest in spiritual things and the large number gathering to hear God's word."

The ministers now in charge are Revs. Franklin E. Hoskins and William Jessup. In 1889 when Mr. Hoskins was stationed there a notable change had been wrought

in favor of Protestant Christianity, though the repressive measures of the Turkish Government were still active and interfered with the progress of distinctively missionary work. In 1893 the church began to feel the disastrous effects of emigration, in a decrease in its membership and in the contributions of native members. The work, however, has been carried on, in spite of these drawbacks, with a fair measure of success. According to the official report presented to the General Assembly in May, 1899, "In Zahleh itself preaching services have been maintained four times a week, with an occasional extra service on Sabbath evening. The Sabbath School has been well attended, and the ladies of the Station have, from time to time, held special meetings for women." "Outside of Zahleh, in addition to what is done by the missionaries when touring, the work is carried on by one ordained native pastor, five licentiates, and nine lay preachers. The number of preaching places maintained during a whole or part of the year is fifteen, and occasional services have been held in ten other places." There was an accession to the church of seven. "Though the number is small, there is encouragement in the fact that those received are proving themselves true Christians." "Our large school in Zahleh proper has been most successful. The two teachers are earnest and faithful men." And "educational work in the Zahleh field consists at present of sixteen day schools for boys and one for girls." This Mission, like those of the Reformed Presbyterian Church in Northern Syria and in Asia Minor, has to refuse the most earnest requests of the natives for schools owing to the want of funds. It says: "At least ten schools have been cut off from the Board's list in eight years and not a new one has been added in the same time." This is a matter of regret, as no one can overesti-

mate the value of this branch of missionary service. The extent of its indirect results only eternity will reveal. Take a brief paragraph from the official report of this Zahleh Mission, and it only confirms what our own missionaries have told the home church over and over again as to the results of school work in their fields: "It is refreshing in visiting out-of-the-way places, to find women who have been trained in the Mission Schools of Syria. Sometimes their presence is first revealed by a clear voice joining confidently in the singing of a familiar hymn. Such an incident usually opens a favorable opportunity for making known the truth in a new family."

#### MISSIONARY LIFE ON WEST TANNA.

With the permission of Dr. John G. Paton, *OLIVE TREES* gives its readers the following fresh facts and incidents from the diary of his son, Rev. Frank Paton, who is stationed at Lenakel, New Hebrides:

The following incidents, told to me by Mr. Forlong, of North Tanna, reveal something of the tender mercies of the heathen. A sick man became delirious and insisted that he was dead. His friends protested that he was alive, but he ordered them to bury him. After arguing the matter for a while, they decided to humor his whim. The grave was dug and the sick man put in, and then the usual burial process was carried out. Two natives stood in the grave and tramped down the earth as it was thrown in by those above. Presently sounds arose from beneath, but as they could not make out what the poor man was saying, they went on burying him. Then a hand was wildly thrust up through the soil and the earth shook convulsively, but still the heartless wretches continued to pour in and tramp down the earth—a final convulsive heave, and then all was quiet.

The natives went home feeling that they had done their friend a kindness.

Another man had a sick wife. One day his friends came to see him, and inquired after his wife. "Oh, she is dead!" he said. But unmistakable sounds came from the back of the house, and there they found a newly filled grave. The man had got tired of looking after his sick wife, and buried her alive. She was still struggling, with only a few feet of earth above her, but no one lifted a finger to save her—the man had a right in their eyes to do what he liked with his own wife.

How can any follower of Jesus refuse to deny himself till such horrid cruelties are swept off the face of the earth?

News came a few weeks ago of the death of Iai, one of the bitterest opponents of the Gospel in the North. His last request was that they should bury him with his loaded gun in his hands, so that he could shoot the devil when he came for him! As soon as he died another man was shot for causing his death by witchcraft, and this led to the outbreak of war between the two villages that formerly united to oppose the Gospel. Lonebothat has been a second time wrapped in flames, and they are learning that heathen compacts are not to be relied upon. It is sad to think of all this fighting on the lovely hills of Northern Tanna, and we ask for the earnest prayers of all God's people for our poor Tannese.

Before this fresh war broke out, the village authorities of Lonebothat met and decided to kill Iapum for shooting Numanian and bringing the man of war upon them. But one man protested, "Iapum is only a young man; he did not do this of himself. He only did what you told him to do." The old men acknowledged that this was true, and so they let Iapum off, though he considered it prudent to decamp to another village.

There is now a keen struggle between the Christian and the heathen for every recruit that returns from Queensland. Some time ago two were returned, and the leaders of the Christian party met them on the beach. One of them was Iehlap, Numanipin's husband, and I have already told of Numanipin's splendid faith in following him into dense heathenism and winning him back. The other was Wahu, who had made up his mind to join the heathen party. Lomai and others won him over, and a few weeks afterwards he came to Mrs. Paton with a pair of trousers with one leg cut off. She asked him what he had done with the other leg. "Me come along Tanne me no want worship, me cut 'em up trousers belong me. Now me want worship me want sew 'em up trousers." So anxious was Wahu to cling to the worship that he came and lived on the Mission Station, lest he should be tempted beyond his strength in his own village. He is now one of our most promising young men.

Some weeks later Ihiwa, a brother of Numanipin, was landed here. Deputation after deputation of the heathen was sent to try to persuade him to leave the worship. They came from all parts, and each had some special claim to urge. But Lomai and Iavis were on the watch, and every heathen claim was met by a higher claim. Ihiwa decided for the worship, to the great joy of the Christian party.

Our people are making a very decided attack upon heathenism, and it is not only doing the heathen good, but it is also deepening their own life. Every second Thursday is set apart for the far-away districts, and early in the morning our forces gather at the Mission Station. We then divide into three companies, and each company visits a different district. We start between 6.30 and 7 a. m., and get back between 4 and 6 p. m. In these



tours we have no lack of speakers, and the heathen are greatly impressed at the strength and unity of the Christian party. One day we went further south than usual, and met with a great welcome from Waukare and his people. While resting at a stream for lunch on the way back, a messenger overtook us to say that the people living across the gully further south wanted us to go there next time and show them the pictures. This invitation from a heathen tribe as yet unvisited greatly cheered us, and we plodded on, weary in body but glad of heart. When we had reached the top of the last hill on our homeward road, I said to Mr. Hume, "If Tausi were here he would say, 'No more sorrow, no more pain'"—a line which Tausi is always quoting at the end of some long or specially wearisome journey. A little further on we passed a cross road from another district visited that day by a party under Tausi. Hung up beside the track was a piece of bamboo with a message in Aniwan from Tausi, to say that they had passed there about 4 o'clock, after came the words, "Nomo soro nomo pen." It was not Aniwan, and it was not Tannese, so I called to Ialemyau to see if it was Erromangan. But it was not. I read it over and over again, placing the accent in all ways, and running the words into each other. At last it flashed across me. "No more sorrow, no more pain." It was Tausi's favorite quotation, and I knew that he had had a good day.

About this time I translated and printed eight new hymns, including, "The Son of God goes forth to war," and the second Psalm, "Why rage the heathen," etc. Our people learnt them very quickly, and these hymns have had no little influence in rousing their spirit to fresh hope and confidence. We have now 38 hymns printed.

One day Nelbini shot a turtle and decided to present it to the heathen people

of Eneta. A turtle is greatly valued on Tanna, and the assistant teachers came to ask leave to go with Nelbini and speak for the worship. They also got a b c cards, and away they went, full of childlike glee. The turtle was placed in the middle of the village square, and the a b c cards were placed upon it as a symbol of the worship, instead of the heathen symbol kava. Nelbini and his party then earnestly urged the Eneta people to accept the worship and build a house for a teacher. They quickly demolished the turtle and they have not been unimpressed by the message.

Some time after this the Aniwan boat arrived, bringing back Titoga and Litsi, and a present of three turtles to the Lenakel people. The leaders met and unanimously decided to make a present of the turtle to an inland heathen tribe, and have a great talk over it for the worship. The talk was held accordingly, and cannot fail to do good. Lawawa, the old Elder and Chief of Aniwa, came over in the Aniwan boat "to see the worship at Lenakel." We were all delighted to see the old man, and his one comment as he gazed around at everything was "Erefia kage, erefia kage"—"Very good, very good."

The Aniwans stayed a week, and greatly helped us by their earnest addresses. The Tannese made them a present of so much food that one boat could not hold it all, and they asked me to lend them the Pioneer. Lomai, Tausi, and some of our leading men went with her, and they were to return in three days. But they were storm-stayed for a whole week at Loanbukel. This, however, was not lost time for they did good work preaching the Gospel among the villages round about. It was nearly a fortnight before we sighted the boat at Lenakel. As they got up to the usual anchorage, Tausi stopped pulling and blew an imitation of the steamer's whistle. So we knew that all was well.

One Thursday morning a large party of us set out to visit Mala, at Lokavit. Mr. Hume and I were on horseback—the others on foot. The natives screamed with delight at Bruce, the little foal, trotting after his mother. About three hours' riding brought us to Lokavit, where we found all well. Nearly 30 dressed people attended the service which we held, and also a few naked savages. Mala's report was encouraging. We told them about the Communion season and Christmas gatherings, and invited them all to Lenakel. They promised to come and see us then. Mala and Romana have done good work at Lokavit—the large church is quite finished, and they have gathered together a few earnest worshippers. It is a densely heathen district, and they need our special prayers. God has indeed blessed them already. A few days later a labor schooner called at Loancia and recruited one of our best lads, who was to have been baptized last Sabbath. They also got a fine lad whom we had brought over from Loanatit. Both were legally recruited, but still we feel their loss keenly. They also got one of our most promising young men from Lokavit, and a good many heathen. It is hard to lose those lads just as we have led them into a better life, and just as they are beginning to be a real help to us in the work. But we pray that God will be with them and spare them to return to us. By the same schooner two lads returned after nearly 10 years' absence. They belong to two very heathen villages, and the temptation to lapse is very strong. They have also strong friends in the worship, but so far they have kept mostly with the heathen and fought shy of us.

As it was now getting late in the season, we decided, instead of making arrowroot this year, to plant what we had dug close at hand. In this way we shall have a good deal of arrowroot at our very doors next

year. The measles prevented us from making it at the proper time. This arrowroot was to have gone toward the expenses of printing Matthew in the native language. But instead of it we have taken up a monthly collection in church, and for the last six months we have reached a total of £18 9s. 1½d. Meanwhile, I am type-writing the Gospel so as to be clearer for the printer, and when that is done and a final revision made, we hope to have enough collected to print it.

A few weeks ago one of our horses met with an accident, from which she is making a very slow recovery. They had broken through the fences, so we tied them up for the night. Next morning, when Mr. Hume cut her loose, she could not stand. She had to be slung up, and has given us a good deal of anxiety and trouble since, but we have every hope that she will recover now. We have missed her sorely in the work. Our horses are simply invaluable.

There have been a good many "talks" among the heathen lately. The heathen gather together and ventilate all their grievances. Our Christian party have taken full advantage of these heathen gatherings. Whenever they hear of one they send a strong deputation. The deputation sit and listen to all that the heathen have to say, and then they urge them to accept the Gospel and leave all their old quarrelings and bickerings. I have often been surprised to see how respectfully the heathen listen to these addresses. Many are reached this way who would never come near a service. One man who has been a bitter opponent—Iemagia, high priest of Maslo, who once tried to stop a service in his village, but failed—got up and said: "The worship must not be given up. Numakai has died for it, Teimata has died for it, and now Numanian has died for it. This thing is worth keeping—

must not lose what so many have died to gain for us." Iemagia is still a heathen, but surely the light is breaking in upon his soul when he can speak like that.

On Monday, 4th Dec., Tom Tanna died. He had been ill for some time, but was feeling so much better on the Saturday that he dug some yam heaps in his plantation. This brought on a fresh attack of coughing, and he died on Monday morning. He was full of peace, and eagerly looked forward to his rest with Jesus. "Missi, my rest is near now," he said. "Jesus, He close up along me; Jesus, He strong." Good old Tom! We miss him sorely. He was one of the fathers of our church on West Tanna, and towards the end he seemed completely to overcome the faults which marred his earlier work. Tom was at first weak, and rather fond of this world's goods—but latterly he became one of our foremost and most reliable helpers—a man of faith and power—an earnest, humble follower of Jesus. It was Tom that wrote that pathetic appeal to Mr. Gray for a missionary, and who tried to teach his people all he knew. The Light for which he longed has broken in upon him now in perfect fullness. He labored in the night, he lived to see the dawn, and now God has taken him. Among the names of sacred memory for West Tanna will always stand that of Nabuk Tom Tanna.

We have also lost Tenian, a fine woman, who won her husband from bitter opposition to humble acceptance of the Gospel. Five of our church members have now been called home. Besides these some of our candidates have died, including Annie, the wife of Nelbini, one of our assistant teachers.

On the 14th Dec. the steamer called, and we were delighted to welcome Mrs. Milne, of Nguna, and other friends ashore. We were also gladdened by good

news from our loved ones, though, as usual, there were some things to sadden. After a two months' silence it is always an anxious moment till we tear open our home letters.

The following Sabbath was a great day for Lonialpin, one of our sub-stations. Iakar and Lewi have fought a splendid battle here. They are heathen of the heathen at Lonialpin, and no one wanted the worship but one woman. But Iakar was nothing daunted. "Oh, by and by Holy Spirit work along heart belong him" was always Iakar's brave reply. "Iakar and the Holy Spirit he work along Lonialpin," was the common saying among our people. One day when I was encouraging Iakar in his work he said, "Oh, by and by we savy, perhaps before Christmas some man he take Jesus." Iakar is not a fluent speaker, but he is a man of God and full of faith, and the Sabbath before Christmas the first Lonialpin heathen gave up heathenism, put on clothes and joined Iakar. On the same day we held a great service at Lonialpin to consecrate to God the fine church which Iakar and Lewi, almost unaided, had built in the village square. It was a grand service, and our hearts rose in thankfulness to God for the first fruits of Lonialpin. Iakar deserves the utmost sympathy of all God's people for he is an apostolic man, and I believe God has a great work for him to do on Tanna.

It was now nearing Christmas, and our people invited the heathen to come to a great feast on the Monday. On the Sabbath we were to have our Communion season, and I was busy for weeks beforehand sifting candidates and giving them special instruction. Mrs. Paton also gave them special reading lessons. We decided to admit 29 of them by baptism to the Lord's Supper. During the week Mala and about 30 of his people came from Lokavit to stay with us over Sabbath.

On the Friday a labor schooner called, the "Roderick Dhu." They had heard up north that great crowds had come to Lenakel for Christmas, and so they came post haste to land four recruits and to see if they could get some fresh ones. They were not long here before trouble arose with the natives, but the Government agent seemed anxious to do what was right according to the regulations, and so the difficulties were smoothed over. But the incident taught me one thing, that even keeping within all the regulations, the traffic does much harm among the natives, and often leaves bad feeling behind. In all they got 18, but mostly bush people. As there were a lot of recruits on board, being returned to various islands, I sent a boat load of cocoanuts and a few bunches of bananas to cheer them up. I also wrote to the Captain offering to conduct a service on board on Sabbath afternoon, but the Captain said he would prefer to send the men ashore to service.

On Sabbath morning a great congregation assembled. They filled the church, seats, aisles and pulpit, and still there were more eager to get in. It was our largest congregation, and numbered 270. It was a most solemn and uplifting service. First come the ordination of Mr. Hume as an elder in the church, a post for which he has proved himself fitted in every way. Then came the baptizing of 29 of our converts, bringing up the number of our church members to 63. And then came the supreme joy of sitting together around the Table of our Lord. These are times the joy of which no tongue can tell. At the close the people made an offering of £3 13s. 8½d.

After half an hour's interval we had a second service, chiefly in English, for the sake of the visitors from the Roderick Dhu. And an hour or two later we had a third service for the Tannese

On the Monday (Christmas) morning our people were up long before daylight. As the sun rose the last of the native puddings were safely in the ovens, and by 7.30 the pigs had followed them. At 8.30 we held a great thanksgiving service, and then as the labor boats made for the shore we began our games and sports. The heathen gathered from North and South and East. Fully 1,000 people filled the Mission ground in front of the house. All around were dense masses of armed men. The first item was a tug of war, then came the greasy pole, then races and contests of all kinds. The worshipping people threw themselves with great heartiness into all the games, and it was a marvellous contrast to see the bright, happy Christians in all their many-colored clothes laughing and cheering on the one side, and the black armed ranks of the heathen on the other. It was a contrast that became more marked too as the day went on.

At first my great anxiety was the labor schooner, but soon a new anxiety made me lift my heart to God in prayer. Some of the heathen had not met since war had raged between them. Old hatred broke out afresh, and fierce words were spoken. Again and again I started some race on a course that would scatter these excited groups, and by going from group to group I tried to spread a better feeling. At last when some of us went up to the house to see to preparations for the great feast, word came to me that Narkat and another man were going to shoot each other in the front paddock. I at once hurried out and found Narkat excitedly walking up and down with his loaded gun and looking dangerous. However, when I went up and spoke to him he explained his trouble, and promised that there would be no shooting. I then spoke to his opponents. Iavis also spoke to them, and they left off quarreling,

and Narkat came up to the house shortly afterwards. Thus our Christian gathering was very nearly turned into a scene of bloodshed in our very garden, but God heard our prayers, and all passed off most happily. The heathen thoroughly enjoyed the immense feast spread out for them, and then the far away ones returned home, while our people went on with their games. The most exciting thing was the tug of war between men and women. A certain number would start, and then as the tug became exciting there would be one simultaneous rush of men to help the men, and women to help the women, till there were over 100 pulling at once. The yelling was tremendous, and they returned to the charge again and again, till hands and backs were sore. In the evening we had a magic lantern entertainment and sacred concert. The most interesting feature of the concert was the anthem "I will lift up mine eyes unto the hills," rendered by a native choir along with ourselves.

Despite the threatened fighting the day was most successful, and has made a marked impression on the heathen. As one of them said a day or two afterwards, "We know that the worship has come to stay. When we saw all the women and children mixing with the men in their joy, and all so nicely clothed, we felt ashamed, and that was why we stood apart and looked on. Where can we go? We cannot escape the worship. We must take it in the end!"

The next day we were all exhausted, so we had a quiet family picnic on the beach under the trees. Everywhere were natives sound asleep after their exertions of the day before. Kahwa was lying on the back verandah with a glue-pot for a pillow. Lomai was lying on the beach with his knife dug into the sand and its upright handle for a pillow. We all enjoyed a grand day of rest and quiet—and we needed it!

On the Thursday we went for our usual long tramp, and visited a new tribe to the south. They gave us a hearty welcome, and we were greatly cheered by the old chief's desire for the Gospel. Mr. Hume took fever on the road home, and we were all utterly worn out by the time we reached Lenakel, after about 11 hours tramping and preaching.

On Friday we held a deacon's meeting to inquire into some cases of quarreling between husband and wife. After the meeting one of the husbands thrashed his wife for being too free in her revelations. This gave us intense pain, as they were both baptized the Sabbath before. It is the first time a church member has fallen so far, but he is now deeply penitent, and thoroughly ashamed of his conduct. We pray that this fall may drive him to lean entirely on Christ for the future.

I cannot close these notes without heartily thanking those who have so kindly sent us Mission boxes. They show much time and labor spent for Christ's sake. These gifts have brought blessing to us in our work, and I am sure they brought blessing to those who have ministered in this way to the needs of their far away brothers and sisters.

F. H. P.

#### AN APPEAL FOR SUSTENTATION.

It is believed to be of the greatest importance to the welfare of the Church that congregations should have settled pastors and the regular ministration of the Word. That every congregation should have a pastor and that every minister should have a congregation are conditions of the highest efficiency and greatest strength of our church organization. These ends are directly sought by the plan embodied in the Sustentation Fund. All that is given to this fund goes directly to congregations to sustain settled pastors. The fund is for

the purpose of encouraging weak congregations to call pastors and to encourage a minister seeking a field of labor to accept such a call.

The money contributed to this fund is not portioned out by a vote of Synod, or of a Presbytery, or of a Board, but is distributed according to a fixed rule, giving, as nearly as any regular rule can, to each congregation according to its need. For these and like reasons this fund has received large gifts from far-sighted men who wanted to make the best use of their means in supporting the Lord's work in the Covenanter Church.

Last year one man gave \$1,500 to this fund. Mr. James Wiggins left \$10,000 to it, \$1,000 a year, until the whole amount was paid. This bequest was exhausted years ago. But the whole church, excepting this one man, gave but \$671.27 to this fund last year, though \$6,000 had been appropriated to it by Synod. This seems to show that the ministers and members of our Church are not thinking of the need of help, nor of the opportunity afforded them of doing good. Twelve congregations were aided by this fund last year and more are applying this year, so that the need of liberality is great. If anything like the full quota were contributed by strong congregations, this fund could relieve the Home Mission Fund of the support of several congregations which would naturally apply to this fund for needed aid.

It should be remembered that aid from this fund is given only to those who make a vigorous effort to help themselves. Each congregation applying for aid must according to the rules adopted by Synod, contribute an average of \$8 a member to the support of its pastor, and also contribute to every cause for which collections are recommended by Synod. Each congregation applying must also be recommended

by the Presbytery in which it is located as being worthy of aid from the Church. Congregations receiving aid from this fund are not permitted to seek aid from any other. Mistakes may occur in the distribution of this as of every other benevolent fund, but it is believed that few are so well guarded. A generous support of this fund would enable us to affirm that there is no pastor in the Covenanter Church suffering from lack of support, unless it were some one unwilling to ask for the aid that is provided. Can we afford not to be generous here? Can any congregation afford to pay less than its proportion of this fund? Amount appropriated by Synod to this fund, \$6,000. Time for collection, April 1, 1900.

J. W. SPROULL,  
• Chairman.  
W. J. COLEMAN,  
Cor. Sec'y.

#### STRONG IN HIM.

A Brahman scholar, baptized last year, used to argue against the Christian faith with the missionary preachers in the streets. Then his conscience being touched with some sense of sin, he sought relief in an ascetic life. But after six months of self-crucifixion he sought peace where alone it may really be found. His old father was grieved and angry, and tried to keep him back from baptism. "If you show yourself in the streets," he said to his son, "you will be killed." "It was a serious matter," was his answer, "that the Innocent should have died for my sins, but it is a small matter for me to die for such a Saviour's sake. Besides, He now lives to defend me; and no one can touch me without His permission. Even if that man should lift his club to fell me, Christ can arrest the blow and save me. But if He should not, I can but die and go to Him."

## EDITORIAL NOTES.

—OLIVE TREES cautions its readers not to remit money, for any purpose, loose in unregistered letters. Within a few weeks several friends have written to inform us that renewals were sent at such and such a date, and no acknowledgment was made on the wrappers or in any other form. Their letters have gone astray, and, though in one instance covering five dollars, and in another six, with an important paper, the Post Office authorities are unable to find any trace of them. It is known or supposed that letters, coming to our address near the beginning of the year, are likely to contain money, and long practice enables carriers and others accustomed to handle mail to detect at once whether the enclosure is a check or bills. The consequence is that, if these men are dishonest, the money is stolen. We cannot afford to lose it, nor do we wish any subscriber to get an impression that we could fail to give him credit for a remittance, however small the sum. The only secure way to send money to this office is registered letter, post office order, or draft on a New York bank.

OLIVE TREES also asks its Western readers to remember that a local check for fifty cents is worth only forty cents after payment of exchange.

—The Ecumenical Conference on Missions will meet in Carnegie Hall, New York, Saturday, April 21, at 2.30 P. M. For ten days men of eminence, experts in their several departments of missionary service, will discuss questions of far-reaching importance. The central figure in the Conference will be Jesus Christ, and the central aim will be the glory of God. Many hearts are rising in earnest prayer to the Redeemer and Head of the Church, that

He will mark this new-century gathering of His disciples by a special outpouring of the Spirit.

Among the papers sent us from the Press Committee is one on the question, "Will the Conference pay?" This paper contains one or two points that deserve attention, and are reproduced for the benefit of our readers.

"For a century," says the Committee, "men and women have labored in many lands and with many different methods. Some of these methods have proved more economical than others, but they have not been everywhere adopted. What is needed is to bring these more efficient methods to the knowledge of workers everywhere. The Conference is not a Council to lay down laws; but the interchange of ideas and experiences will be a source of great help to all who desire to do the Lord's work well. In so far as the Conference can accomplish this, it will do much to pay for itself."

One topic on which emphasis will be laid is that of Self-support: "Many mission churches are already working actively in this direction, and have done much. Money once used to support native pastors, build churches, and carry on schools, hospitals, dispensaries and presses, is now liberated to be used in fresh channels for the further spreading of the gospel. Many missions, however, still regard self-support as a sort of impractical ideal. If the stories of what has been done in other lands show them that it is very practical, and if the methods there successfully employed can be adapted to their use, then the discussion of this one topic will go far to justify all that the Conference may cost.

“Economics are necessary, but still more necessary are dynamics. Right methods the missionaries must have to accomplish the most possible with the means at their disposal. But right methods will avail little unless there is behind it all the power of the home Church. To obtain this power the Church must have knowledge, knowledge of what has been done, what is being done and what remains to be done. No man and no body of men can take an interest, sympathetic and helpful, in that of which they know nothing. This Conference is going to bring the tremendous facts of missionary success right into the hearts of many a man and woman who knows scarcely anything of it.

“The story is told of an American clergyman, who, passing through Beirut, said to a friend: ‘Missionaries here seem to accomplish nothing.’ ‘You heard Dr. Thomson preach this morning, I presume?’ ‘No, I did not know there was any service.’ ‘Then did you hear Dr. Van Dyck this afternoon?’ ‘You don’t mean that he preaches in addition to all his other work!’ ‘Yes, and has a large audience, too. Have you visited any of their schools?’ ‘Schools! have they schools, also? I am glad to hear it.’ ‘Have you looked in on their press and publication rooms?’ ‘What! have they a printing establishment besides?’ ‘Yes, and it keeps twenty men constantly busy.’ All of which is rather hard on the clergyman. But is not his ignorance typical of the ignorance of a great many Christians on the subject of missions? Is the reader, for instance, acquainted with such facts as these? In the Kiang-si Province of China the church members numbered 35 in 1896 and 402 in 1899, while probationers had risen in the same period from 111 to 1662. In 1896 there were absolutely no contributions from the natives for any purpose; they gave \$6,358 to the Lord in 1899. They owned no property in 1896; in 1899

the value of their property was approximately \$15,000. In a certain city of the province the general hatred and opposition had vanished; a Buddhist monastery had been converted into a chapel and parsonage for a Methodist preacher; and the idols had been removed to a large adjoining temple because they objected to being preached against!

“Or is the reader acquainted with such more general facts as these? In China, Japan, India, Turkey, Christian colleges are training Christian citizens and statesmen. Hospitals and trained physicians in lands overrun by medicine men and quacks are working the Master’s miracles of healing. The few thousand native communicants of a century ago have become a host, numbering a million and a half.

“And yet there is much still to be done. Vast lands unevangelized! billions of souls living in sin! The Macedonian cry rings in the ears. If the Conference can bring that cry to the Christians at home, telling them what has been done to inspire hope for the greater work that still must be done, it will be worth all that it costs. And if the Conference infuses those that hear the cry with spirit of the Master, who came not to be ministered unto, but to minister, not to be served, but to serve, it will be worth more than it costs a thousand fold over.”

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Dr. Edwin M. Bliss, Chairman of Committee on Publication and the Press, has sent us the following statement of

#### MISSION TOPICS TO BE DISCUSSED.

With the President of the United States giving the address of welcome to the delegates of the Ecumenical Conference on Foreign Missions and an ex-President presiding, the meeting to be held in this city next month promises to be as popular as it will be instructive.



The main meetings will be held in Carnegie Hall, the first one being on the afternoon of April 21. Benjamin Harrison will preside. The Rev. Dr. Judson Smith, the Secretary of the American Board and Chairman of the General Committee, will give an address of welcome, and there will be responses in behalf of the British, German and Australian Delegations and one representing the missionaries of all the Boards. The Rev. S. L. Baldwin, D. D., the Secretary of the General Committee, will also present its report. President McKinley will also make an address at the reception to be held in the evening, and there will be other addresses of welcome in behalf of the State and the City.

On Sabbath the majority of the pupils of the Evangelical Churches in New York and its vicinity will be filled by delegates to the Conference.

The Programme of the Conference is ready in pamphlet form and its eighteen pages give a clear idea of its purpose and scope. The purpose is indicated by the variety and practical nature of the topics to be discussed and the scope by the fact that it has been necessary to arrange for fully sixty separate meetings, aside from Sabbath services and overflow meetings.

The business meetings will begin on Monday morning with three addresses in Carnegie Hall on the Authority and Purpose of Foreign Missions, the Source of Power and the Supreme and Determining Aim. The speakers will be President Augustus H. Strong, of the Rochester Theological Seminary; J. Hudson Taylor, Superintendent of the China Inland Mission; Robert E. Speer, Secretary of the Foreign Board of Missions of the Presbyterian Church, and the Rev. Dr. James Stewart, of Africa, a missionary of the Free Church of Scotland.

In the afternoon there will be ten sectional meetings when these fields will be

considered: (1) Japan; (2) China; (3) Korea, Burma, Siam; (4) India, Ceylon; (5) Malaysia, Australia, Oceania, Hawaii, Philippines; (6) Mohammedan Lands, (a) Turkey, (b) Persia, (c) Syria, (d) Arabia, (e) Egypt; (7) Africa; (8) South America, Central America, West Indies, Mexico; (9) North America, Greenland; (10) Hebrews in all lands. Special addresses will be given by missionaries from different fields in several evening sessions and in other meetings as there is opportunity.

On Tuesday will commence the distinctive work of the Conference—the discussion of the great and practical questions arising in the conduct of mission work. The Evangelistic work will lead in the morning general session and several afternoon sectional meetings, while alternate meetings will present phases of Woman's Work and the problems connected with the organization and character of the Missionary Staff.

Wednesday will be Educational Day, similarly arranged to provide for the discussion of Higher Education, the training of teachers, industrial education, training of the blind, deaf mutes, etc. At the same time a sectional meeting will consider the wider relation of Missions to Science, Discovery, Diplomacy, etc.

Thursday is especially set apart for Woman's Work in its different phases, but side by side with their meetings there will be others for the discussion of the great question of Comity and Co-operation in the conduct of Mission work by different Societies with a view to prevent collision and waste in duplicating effort.

On Friday the dominant topic will be the development in the native churches of that self-support and self-direction without which their permanency and best growth are difficult, if not impossible. At the same time the organization of Mission Boards will be considered, with an after-

noon meeting devoted to industrial training.

Saturday will be Young People's Day, and the topics will be the present missionary movement among students, the needs of the future ministry, the peculiar obligation of the present generation. Parallel with these will be the consideration of the questions presented by the non-Christian religions and the apologetic problems of missions.

On Monday Medical Missions will come to the front, Bible versions and the need of a Christian literature as the basis for the normal development of a Christian community.

Tuesday, the closing day, the Home Church will be the special topic; the reflex influence on them of missions; the power of the pastor, etc. Also Bible Societies, missionary philanthropy and kindred subjects.

The meetings outlined above will be largely technical and confined to the mornings and afternoons. The evening meetings will be more popular in character and include addresses by well-known and effective speakers, missionaries, pastors and laymen of the United States and Canada and Great Britain. Among the speakers not mentioned already will be Canon Edmonds, Eugene Stock, Bishop Ridley, Arthur T. Pierson, Maltbie D. Babcock, Bishop W. C. Doane, President Jas. B. Angell, Jacob Chamberlain, Wm. Ashmore, John G. Paton, Jas. S. Dennis, Harry Guinness, H. G. Underwood, H. N. Barnum, J. M. Thoburn, John Henry Barrows, George Robson, W. F. Oldham, D. Stuart Dodge, F. F. Ellinwood, George E. Post, William H. Thomson, Henry O. Dwight, David H. Greer, A. J. F. Behrends, George F. Pentecost, Donald Sage Mackay, Samuel B. Capen, Charles Cuth-

bert Hall, W. F. McDowell and Mrs. Isabella Bird Bishop.

Among the topics will be a Review of the Past Century and an Outlook into the Future, the Relation of Missions to Social Progress and the Peace of the World, together with addresses on great mission fields. The general morning and evening meetings will be in Carnegie Hall and the overflow meetings in smaller halls and neighboring churches.

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—The women and friends of Second New York have made their yearly offering of five hundred dollars to the Mountain schools in Syria.

—A few weeks ago OLIVE TREES received and passed on to Treasurer Miller three dollars and sixty-five cents from a young woman in New Concord, O., a yearly offering towards the support of a poor boy in the School at Mersina, Asia Minor. The money is given with the earnest prayer that "Peter of Tarsus may grow up to be a useful servant of the Lord, and be the means of bringing souls to Christ."

—Since last report the following contributions have been made towards the salary of the Young Women's missionary for an eighth year:

L. M. Society of Olathe, Kan. . . . . \$7.50  
Miss E. M. Cannon, Wyman, Ia. . . . . 5.20

—January 25, OLIVE TREES received, through Mr. R. T. Reynolds, \$2.33 towards the expenses of the Ecumenical Conference, from Denison Congregation, Kansas, and after the last Sabbath in March a contribution came in from the Second Congregation of New York.

—OLIVE TREES calls special attention to "An Appeal for Sustentation" printed on page 123. The subject demands the prayerful consideration of the churches.

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*The Synod of the Reformed Presbyterian Church adjourned to meet in the Reformed Presbyterian Church, Cedarville, Ohio, on the Fifth Wednesday (the 30th) of May, 1900, at 7.30 p.m.*

*The Mission Conference is to meet in the same place, on the same day, at 9 a.m.*

*Sessions will please send certificates of delegates to Synod to the Clerk. If without Moderator, the certificate must be signed by at least a majority of the Elders.*

*Clerks of Presbyteries will please send to the Clerk of Synod the names of congregations organized or disorganized; changes in pastorates and ministers ordained.*

*F. M. FOSTER, Clerk of Synod.*

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A sketch of life and work of the late Rev. J. C. Smith, of Cincinnati, Ohio, who passed away in great peace, after a brief illness, Monday, March 12th, 1900, may be looked for in next number.

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